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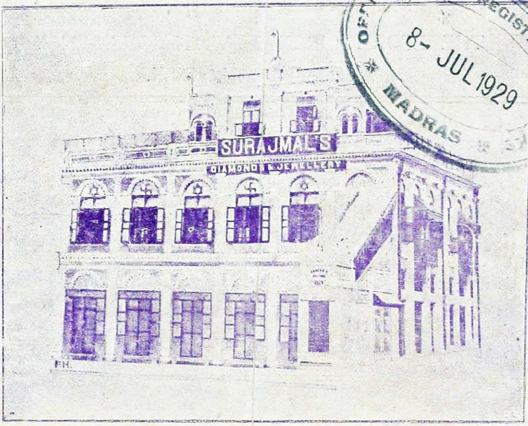

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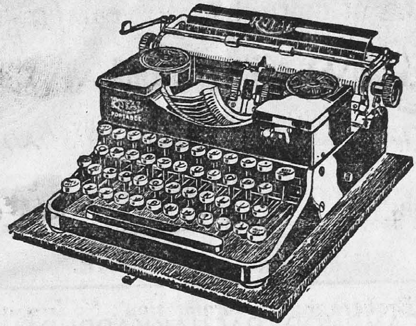

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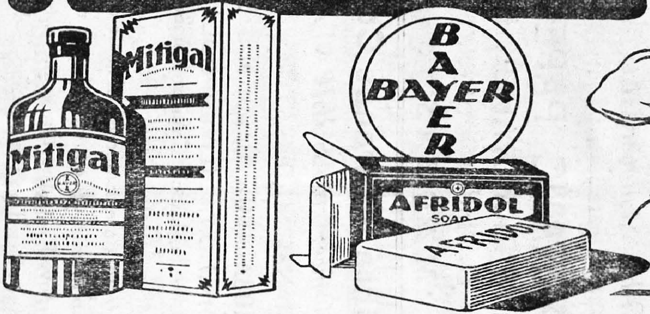

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Vol. IV | JUNE | No. 9

Ramakrishna: A Great Indian Mystic

BY M. ROMAIN ROLLAND

Translated from the French

BY L. V. RAMASWAMI AIYAR, M. A., B. L.

MY friends of the monthly review *Europe* have kindly asked me for the pages of my new work on *The Mysticism and the Action of Contemporary India.* I have pleasure in offering these to them; but I am confronted by a difficult problem. The work is a long one, consisting as it does of two volumes with abundant extracts. It is impossible to publish it in full in a monthly. Further, it does not easily admit of a piecemeal selection. The narration holds together, and its unity is in its movement. It is on the march. It unfolds itself on the path; and the path traverses a good half of the earth. It starts from the legendary past of the human spirit and reaches the stage where the reason of today is (for how long?) enthroned. I might have styled it: *From the Himalayas to the Eiffel Tower.* Certainly, our Paul Morands

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have accustomed us to these circuits; but they go a little too fast, for my taste. The traveller who stands at the ship's ladder sees little more than the leathery-peeled berry; he feels only the acrid and strange taste of the bite into the rind of the exotic fruit, and spits it out immediately after into the sea. I wish to have the fruit, I wish to have the flower. I wish to have the tree in its entirety. And even the soil; yes, particularly the soil. I shall not be satisfied with anything less. In order to have it, we have to make a halt.

Where are we to make a halt, my reader? What shall we choose from the length of the road? The starting-point or the destination? If it is the former,—the course of the Ganga—you will ask me what appeal these mythologic visions may convey to your learned mind If it is the latter—the Eiffel Tower—you will tell me that you know it already and that you have no need of a Hindu guide, for scaling it.

But the real interest of the narration is not so much in the two extremities as in the inter-region, in the prodigious divergence of the two branches of the compass, which embrace within the two ends all the successive domains conquered and abandoned by religious and metaphysical intellect, turn after turn, during the course of two thousand years. Here, all these domains are found amassed together in a period of less than fifty years and maintained within the same clasp. The millennial evolution is made up as much of constant neglects and abandonments as of recommencements and new acquisitions. Here, nothing is lost, everything is conserved and, nevertheless, everything is on the march; but everything is harmonised. This is the unique individuality of the two men whom I am going to describe. You should not, therefore, as you read these episodes, lose sight of the fact that none of them denotes the ultimate aim but that each is only a stage immediately transcended. The entire curve of the trajectory should be kept before the eyes.

This is how I intend to proceed:— Since I am constrained to make a choice, I shall take up that one of the two lives, which is the most directly accessible to the West: the heroic march of Vivekananda, his voyagings of the spirit round the world, the

powerful awakening cry of renascent India,—and his call to the West which he wished to unite with the East.

But for properly evaluating the energy of this torrent, it is necessary to have at least a glimpse of the summits whence it took its source, a view of the *man-God* Ramakrishna whose magic has percolated into the hearts of all those who approached him. I shall at first bring out, through certain portions dealing with his childhood and his death, the fascination of his personality and the faery atmosphere in which, naturally, he lived and moved. I request you to read these pages, as you would the ***Fioretti***.—or, perhaps, *the Thousand and One Nights.* Lay aside for a moment, the critical spirit of the west, which is full of distrust and always ready to assume aggressive airs as if its dignity was going to be attacked. No disquietudes! Nobody has any designs against your quality! Relax it for a while in order to enjoy without mental reserve the poetic grace and the loving delicacy of the Indian St. Francis of Assisi. Then, we shall embark on the steamer of the great disciple, the ambassador of the India of the Vedas, and we shall discuss with him the conditions of the pact of alliance, which he had come to propose between the two halves of humanity.

* * *

I shall commence this narration as I would a legendary tale. It is a most extraordinary thing that the old legend which appears to be an offshoot of a mythology, is narrated about those who lived yesterday as our neighbours of the last century, whom those living today have seen with their own eyes. I have received the evidence, still quite warm, from the hands of these witnesses; I have conversed with some of them who were the companions of this mystic being, the man-god Ramakrishna; and I can vouch for their fidelity. These eye-witnesses are not the simple-minded fishermen of the Gospel; many of them are grave souls, trained in the thought of Europe and its fastidious discipline. Nevertheless, they speak like people of three thousand years ago.

Our European scholars who are no longer sufficiently imaginative, have no inkling of the fact that there might coexist in our 20th century, in the same minds, scientific reason on the one

hand and on the other the visionary state of the spirit characteristic of the times of ancient Greece when gods and goddesses sat together at the tables of mortals and entered into their beds—or of the times of ancient Galilee when there was seen flying, on the white autumn sky, the big heavenly bird carrying the Annunciation to a virgin who bowed under the boon. And this is a genuine marvel, a treasure of the world which our wise men have not learnt to appreciate. The large majority of our learned men of Europe shut themselves up in their flat in the House of Humanity; and though this flat is full of shelves lined with books in which the history of the flats of the past is recounted at length, the rest of the House appears to them to be uninhabited ; they do not hear from above and from below, the footsteps of their neighbours, the centuries of other times which continue to live. In the world-concert, all centuries, both present and past, make up the orchestra, and play at the same time; but each has its eyes fixed on its desk and on the chief's baton, and hears only its own instrument.

Let us, however, hear the *ensemble.*—the splendid accord of the present in which are united all the dreams and the elans of yesterday and of tomorrow ! Every moment is, for those who learn to hear it, the sum-total of the music of all created beings, from the first-born to the last dead, which rolls like a jasmine round the wheel of the ages. There is no need to decipher parchments for retracing the course of the thoughts of men; the thoughts of three thousand years ago are at hand, they surround us. Nothing suffers extinction. Listen well !.... But listen with your ears ! Shut up your books ! They speak too much!........

* * *

There lived at Kamarpukur in Bengal, in one of those villages with tapering cottages, which are surrounded by palm-groves, pools, and rice-fields, an old orthodox Brahmin couple, called the Chattopadhyayas. They were very poor and very pious, devoted to the cult of the heroic and virtuous Rama. Khudiram, the father, a man of reputed honesty, had allowed

himself to be reduced to poverty, by refusing to give false testimony on behalf of a powerful landlord whose tenant he was. The gods visited the couple. After becoming a sexagenarian, Khudiram made a pilgrimage to Gaya, a place sacred to Vishnu and hallowed by the touch of the feet of Buddha. *The Great Saviour* appeared to him at night, and said: "I am taking my birth again for saving humanity."

At the same moment, at Kamarpukur, his wife Chandramani, lying on her lonely bed, dreamt of a god who embraced her. In the temple of Shiva, opposite to her cottage, the divine image became animated under her eyes; a flood of light shot across her; and under the shock Chandramani fell overpowered, and swooned away. When the victim of the Lord woke up, she was *enceinte*. Her husband on his return home found her transfigured. She heard voices. She bore a God.

The child was born on the 18th. February 1836. This was he whom the world was to know later as Ramakrishna; but as a child he was known by the merry name of Gadadhar, which tinkles like a bell.

He was a lad brimming over with life and joy, playful and charming, possessed of a feminine grace which he always retained. No one had an inkling—and himself less than others—of the infinite spaces and the open abysses which existed in the whirling little body of this laughing child. These evidenced themselves when he was six years old. One day in June—July 1892 he was going out on a stroll, carrying his meagre lunch of a little puffed rice in a corner of his clothes. He was on his way to the fields where his father worked....

"I went along a narrow path separating the fields.........Looking up the sky, I saw a beautiful sombre thunder-cloud. It spread rapidly and enveloped the whole sky, when a flight of snow-white cranes flew overhead along that cloud. The contrast was so beautiful that my mind wandered to far-off regions. Lost to outward sense I fell down, and the puffed rice was scattered on all sides. Some people found me in that plight and carried me home in their arms. That was the first time when I lost my consciousness in ecstasy."

He was to pass more than half his life in such trances.

But the first ecstasy itself reveals the real features of the divine hold on this child's soul. Aesthetic feeling, the passionate instinct for the beautiful, is the first path which puts him in contact with God. There are, as we shall see, many other paths leading to revelation:— love of one's neighbour, love of an ideal, mastery over self, honest and disinterested labour, compassion, meditation........Ramakrishna was to know all these. But the most direct path in his case,—the path most suited to his nature, was through the fascination felt by him for the beautiful face of God which he saw in everything that he saw. He was a born artist. Ah! What a difference between him and that other great soul, the Indian Mahatma of whom I made myself the evangelist in Europe some time back,—Gandhi, the man without art, without visions, the man who held these almost in distrust, and lived in God through reasoned action! His method is the surest and the most reassuring; it is the method which befits the leader of peoples. Ramakrishna's road was far more dangerous, but it led farther; from the precipices traversed by this route, limitless horizons became visible. It was the path of Love.

It was the path of his countrymen of Bengal, a race of artists and lover-poets. Bengal had found its inspired guide in Chaitanya, the ecstatic lover of Krishna, and its finest music in the delicious songs of Chandidas and Vidyapati. These seraphic masters,—perfume-filled flowers of their soil—have fecundated Bengal with their fragrance. Through the course of centuries, Bengal had become drunk with their inspiration. The soul of the child Ramakrishna was made of their essence; he was the efflorescent branch of the tree of Chaitanya.

In his second trance, Ramakrishna again showed himself as the lover of divine beauty and as the genial artist unaware of his powers. On the night of a festival of Shiva, the eight-year-old boy who was passionately fond of music and of poetry, who shaped images of gods and captained a small dramatic troupe of boys of his age, took part in a religious drama. He played the part of Shiva and suddenly he was overpowered by his hero. Tears of happiness rolled down his tender cheeks and he lost himself in the glory of Shiva. He became enraptured, as Ganymede was by the eagle which carried the thunderbolt; he was believed to be dead............

Thereafter, the trances increased in number.—In Europe the case would have been summarily disposed of. The child would be put in a health-home under the daily treatment of psycho-therapy and, from morn till even, would be conscientiously snuffed out. No more of magic lanterns!............*La chandelle est morte*........And sometimes the child might meet with death too....In India for centuries these magic lanterns have been going on procession in their thousands; yet there was alarm. Even the boy's parents who were used to the visits of gods, observed with fear these trances of the child. But outside these crises, he enjoyed a perfect health, he never fell into trances. He had great accomplishments; his dexterous fingers fashioned images of gods out of clay; the legends of heroes adorned his thought; with ravishing effect he sang the pastoral airs of Krishna; and sometimes his precocious intellect took part in the discussions of learned men whom he astonished, as Jesus did the pedants of his time. But, like the child Mozart, he knew how to retain the heart of a child and he continued to remain a child till his ripe age. This lad with his light complexion and fine waving hair, with his attractive smile and delicious voice, the little self-willed fellow who ran away from school and remained as free as air, was fondled and adored by women and maidens till his thirteenth year. They saw themselves in him; and he for his part had so well assimilated their nature that one of his dreams as a child, which fondly dwelt upon Krishna and the pretty *gopis*, was to be born as the young widow, the sweetheart of Krishna who visited her in her cottage. But this was only one of his numerous imaginary incarnations; they worked instinctively in this Proteus-like soul, and moulted it straightway into every one of those beings whom he saw or dreamt of. No one of us is totally devoid of this magic plasticity; the inferior variety thereof is that of mimicry which copies the folds of the countenance, while the superior form is—one might say—God who plays the comedy of the universe. And it is still the characteristic of art and of love. In this magic adaptability was contained the marvellous power with which Ramakrishna was going to be endowed,—his genius for embracing all the souls of the world.

* * *

When he was seven years old, his father died. The family passed through painful years, in the grips of poverty. The elder brother, Ramkumar, went to Calcutta and opened a *tol* there. He took over his younger brother, but the unruly boy in whom the tides of his inner life were surging, refused to take lessons at the school.

At this time, Rani Rasmani, a woman of an inferior caste, made an endowment of a temple consecrated to the great goddess, the Divine Mother Kali, at Dakshineswar on the right bank of the Ganga, a few miles from Calcutta. Rani Rasmani had great difficulty in finding a Brahmin who might consent to act as the priest in the temple. Strange as it may appear to us, though the religious world of India reveres *sadhus*, monks and seers, the office of the priest, who is a paid functionary, is held in little esteem. The temples are not, like our European churches, the body and the heart of God, the place of his sacrifice renewed every day. They are thankworthy endowments of the rich who thus lay claim to favours from the divinity. But true religion is a private affair, and its seat is in every individual soul. Moreover, the foundress of the Dakshineswar temple was a Sudra by caste. It would be derogatory for a Brahmin to accept the office of the priest in a temple founded by her. Ramkumar however resigned himself to it in 1855; but his younger brother who had at that time strict ideas about caste, found it very difficult to approve of it. Gradually, however, his objections gave way; and when in the following year, the elder brother died, Ramakrishna resolved to fill the vacancy.

He was then twenty years old. No inkling the young priest of Kali had of the powers of the terrible mistress whose service he had accepted. Like a tigress which petrifies its prey, she was going to bewilder him in sportive mood, for well-nigh ten years: ten years of spell-bound life under the goddess' fiery stare. He lived alone with her in the temple, but in the midst of a whirling, giddy current For, the burning storm of mobs of devotees, like monsoon winds, blew under the porticoes of the temple their eddies of dust; unnumbered pilgrims, monks, sadhus, fakirs, Hindus or Mussulmans, all the mad men of God gathered together at the sacred spot.

The temple was a big one, with five steepled domes. Entry into it was through an open terrace, above the Ganga—between a double row of twelve domes of smaller temples sacred to Shiva. And on the other side of the paved rectangular courtyard, opposite to the Kali temple, there existed another temple sacred to Krishna and Radha. Quite a world of symbols; the Trinity of Mother Nature (Kali), of the absolute (Shiva) and of Love (Krishna and Radha)—the Arch thrown between Heaven and Earth.

But the queen of the place was Kali. She was there, carved in basalt and fitted out in sumptuous Benares silk, queen of the world and of the gods. She danced on the stretched body of Shiva. And from her multiple arms, on the left she held a sword and a decapitated human head, while on the right she offered boons and made signs, as if to say: "Come! Have no fear!........" She was Nature, destroying and creating. She was much more for all those who could realise it:- the Mother of the universe, "my all-powerful mother, who shows herself to her children through varied forms and divine incarnations," the visible God who leads the elect to the Invisible One, and

"if it pleases her, she removes from all created beings every trace of the ego, and fills them with the knowledge of the absolute, undifferentiated God. Thanks to her, the restricted *ego* loses itself in the limitless *Ego*—Atman—Brahman."

But the young twenty-year old priest was still far from attaining to this nucleus of fusion of all reality, even through the indirect paths of the intellect. The only reality, divine and human, which was then accessible to him was that he could see, hear and touch; and in this respect he did not differ from the majority of the throngs of devotees.

How might Ramakrishna not have seen *the Mother*? She, the visible, the veritable incarnation in feminine form of the Forces of Nature and of the Divine,—she surrounded him in her temple with the perfume of her body, with her multiple arms and her heavy tresses. She was far from being a mere picture in a seminary, coldly smiling nourished on litanies. She lived and respired, she rose from her bed and took food, she moved

about and went to bed again. All the duties of the temple were arranged to suit the order of her daily routine. Every morning, at peep of dawn, the group of little bells rang, and the lights flitted about; and in the music hall, the pipe played sacred tunes, accompanied by the beating of tambours and cymbals, when the Mother wakened from her nightly rest. Garlands were prepared from the temple garden, specially for decorating her. At nine o'clock the music announced the time of religious service, at which the Mother presented herself. At noon, music escorted the Mother to her siesta on her silver bed, during the hot hours of the noon. Music hailed her again at six o'clock in the evening when the Mother reappeared. At even-fall, there was again music for the nightly religious service when lights were waved before her, conches were blown, and the bells rang on ceaselessly. At nine o'clock, again, the Mother retired to rest, and slept...............

The young priest of the temple was associated with all the details of her daily routine. He clothed her and unclothed her, he made the offering of flowers to her and served her with food. Was it possible, then, that his fingers, his eyes, his heart might not have been gradually permeated with her flesh? Even at the time when he was hesitating to serve her, he had repaired with his own artist's hands certain broken portions of the image, and these first contacts had bound him to her. The sting of Kali rested on his fingers.

And yet, after having stirred him with her sting, she had fled from him, and refused to manifest herself. Now that her love had penetrated him, the wasp had gained back to its stony sheath, and he could no longer animate it back to life. The impassioned worshipper of the recusant, silent Goddess pined away in grief. To possess her, to embrace her, to steal from her a sign of life, a look, a breath, a smile had become the sole aim of his existence. He strayed about in a jungly corner of the garden, meditating and weeping, casting off his clothes and his sacred thread which no Brahmin should remove from his body; but the love of the Mother had revealed to him that those who wish to think on God should at first free themselves from all

their prejudices. He was like a forsaken child. He tearfully prayed to the Mother to show herself. Every day that passed without success exasperated him. He had lost all control. Racked with despair he rolled before the visitors; and to them he was an object of pity, of sarcasm and of scandal. What mattered it to him? One thing alone mattered to him: he knew himself within an inch of the supreme boon; a screen alone stood between, and he could not cross beyond. In his exaltation, guided by no methods, (for, he was ignorant of the science of codified Yoga which the religious men of India had minutely noted and arranged through the course of centuries with all the precision of a double faculty, i. e. of Medicine and of Theology) —he strayed about aimlessly, impelled by blind delirium, and risked death. Death is always on the look-out for the imprudent Yogi who walks over the abyss. The witnesses describe in these days of mental wanderings, Ramakrishna's face and chest were flushed with the onrush of blood, his eyes were bathed in tears and his body was rent with spasms. He was at the limit of the forces of life. Beyond, it was the fall into the night, the apopletic fit,—or, well, it was the vision ....

He saw! The screen fell...............

(To be continued)

A recent and unique example shows us in the life of Ramakrishna Paramahamsa the possibility for an exceptional spiritual power, rising first directly towards the divine realisation and, so to speak, taking possession of the kingdom of the heavens by violence, to seize then all the methods of Yoga successively and extract all their substance by an extraordinary and rapid mastery, arriving always at the same central result: the divine possession and manifestation by the supreme power of love, by the spontaneous play of the intuitive knowledge, by the flowering of innate faculties into profound and multiple spiritual experiences.

Such an example cannot be generalised...........

Sri Aurobindo.

DRAUPADI

BY T. B. KRISHNASWAMI, M. A., B. L.

EVERY South Indian town or village of any importance has a temple dedicated to Draupadi Amman; and in the month of January, every year is celebrated the fire-walking festival, where devotee after devotee walks over live coal laid over a length of sixty feet and more, and filling to the brim a pit two to three feet deep, to testify to the world, the purity, the chastity of Draupadi, the wife of the Pandavas.

Her father, Drupada was king of Panchala and in his early youth was friend and associate of Drona, later the Guru of the Kurus the clan to which the Pandavas belonged. After the unthinking manner of youth, Drupada had promised half his fortune to his friend Drona. And when Drupada ascended the throne of his ancestors, Drona appeared with his claim. The king mocked at the brahmin and drove him away with abuse. Drona, in distress and disappointment, took service with the Kurus and trained up Arjuna to extra-ordinary feats of archery to avenge his wrongs, when the time should be ripe for it. Arjuna under orders of his master invaded Panchala, took captive Drupada and brought him before Drona. Drona then enforced the old promise, confiscated half the kingdom and sent back Drupada to rule over the other half.

Drupada was divided between admiration for the young Kuru prince and vengeance against Drona. He prayed to the Gods for a daughter to wed Arjuna and a son to slay Drona. The daughter was Draupadi. Drupada in course of time, proclaimed the usual *Swayamvara*, for his daughter. As the condition attached to the swayamvara of Sita was the bending of the bow of Siva, here it was the shooting at an aerial mark by looking at its reflection in water. Karna was about to attempt it, but he was objected to on the ground of his obscure birth. Arjuna disguised as a brahmin youth won and was accepted. But in announcing the good news to his mother Kunthi, Arjuna happened to say "Mother, I have secured a splendid fruit."

The mother, not knowing what it meant, innocently said "Share it equally among yourselves, all ye five." Thus it came to pass, in obedience to a mother's words, that Draupadi became the wife of five.

Some think this is a reference to the prevalence of polyandry as a consequense of the daily life of warfare, which made women a burden on society and led to female infanticide. Perhaps there is an element of truth in this.

But others think, the whole story is allegorical; the five Pandavas who had between them only one life, represent the five senses of man and Draupadi their common wife, represents the soul.

In whatever way we choose to understand this story of hitting at an aerial or celestial mark, even by looking at the reflection of it in water, in the *Maya* or illusion of the world, there is no doubt a great truth is embodied therein.

He who, through all the illusions of this life,
Aims rightly at things celestial, crowns his life.

And because this great truth underlies the story, it has lasted so long, charmed so many right-thinking minds and even influenced the unthinking multitude. into a correct though unreasoned belief in the nobility of things. Emboldened by it, men to this day walk over fire unhurt and testify to the world there are things in earth and heaven, undreamt of in any system of Philosophy.

Carry Through!

"It isn't the job we intended to do,
Or the labour we've just begun,
That puts us right on the ledger sheet;
It's the work we have really done.
Our credit is built on the things we do,
Our debts on the things we shirk.
The man who totals the biggest plus
Is the man who completes his work."

Christian Advocate, Nashville.

NATURALISM, HUMANISM AND DIVINISM

BY K. S. RAMASWAMI SASTRI, B. A., B. L.

IT is one of the modern fallacies and heresies and delusions to suppose that the naturalism of today known as scientific monism and the humanism of today known as positivism are inconsistent with, nay, deny and disprove and destroy divinism or the cult of the divine origin and governance of the universe. This evil mental habit—which grows with indulgence—is due to a kind of inner short-sightedness. Let us rationally analyse these new heresies and see if they have any real foundation in reason.

Life in man as well as life outside the human kingdom consists in response and reaction. Life is an ascending scale of degrees—to use a pregnant Emersonian utterance. With the emergence of mind in nature, we reach a manifestation of spontaneity and purposiveness. Of course life evolves under the push of the impulses of hunger and sex desires but these do not exhaust the urge of life. When we reach the human kingdom we see that it is felt that the deepest thing in us is bliss and that the life of the senses is desired only because they are channels—albeit imperfect channels—for the flowing forth of the imprisoned bliss-element.

Naturalism emphasises the mechanical element in the universe whereas humanism emphasises the aspect of sense-life. But man in his higher planes of being is not bound by the iron laws of physical determinism nor is he satisfied with the fleeting life of the senses wherein pain chases pleasure and pleasure chases pain. Man feels that he is most truly himself when he is full of self-poise and love and joy. It is then that he is freed from the grip of determinism and desire and is full of the love of freedom and the freedom of love. It is then that he sees the

light of permanence amidst the shadows of change, the eternity of the moral law, and the glory of the life spiritual. It is then that he sees the unity of the Good, the Beautiful and the True, and realises that source of the Eternal Bliss of God of which they are the rays divine.

Science searches eternal truth and aims at explaining things and at perfecting and organising human knowledge. It has succeeded in lessening human suffering and enhancing human comfort in a large measure. But its defect today is that it does not view human experience as a whole. But Philosophy deals with experience as a unitary thing, and Religion relates it to the transcosmic reality. Science can progress only by means of compartmentalism in thought. But Philosophy and Religion can live only by the elements of universalism therein. They are not content with probing the secrets of energy or of life. They deal with the totality of energy and life in relation to the totality of personality. They do not cut asunder the realm of energy where iron necessity rules and the realm of the spirit where we see spontaneity and freedom of diverse degrees but study both as a whole. They synthetise the concepts of becoming and of being and of value. Nay, they help us to disentangle the real self from the apparent selves and to realise God in His personal aspect the God of love and in His impersonal or rather supra-personal aspect of infinite and blissful being.

"I am asked again and again what I think of the widow-problem and what I think of the woman-question. Let me answer once for all—Am I a widow that you ask me that nonsense? Am I a woman, that you ask me that question again and again?"

"Who are you to solve woman's problems? Are you the Lord God that you should rule over every widow and every woman? Hands off! They will solve their own problems."

Swami Vivekananda.

THE BUDDHA DAY

BY T. L. VASWANI

THE thrice sacred Buddha Day,—*Wesak*,—fell on the 23rd May. It was the day of Buddha's birth, illumination and *nirvana*.

This Blessed Day was celebrated by millions in Japan, China, Thibet, Siam, Burma. The Day was celebrated also in England, Germany and America. The Buddhist groups in London united for the Buddah Day celebration which was held in Essex Hall, London.

Buddha was, pre-eminently, a prophet of *seva* (service) and humanity. Buddha's *tapasya* and wisdom have moved the world. Under Buddha's influence, India became a message-bearer to the nations of the mighty religion of the Rishis. Buddha was in a line of continuity with the ancient Rishis,—a re-proclaimer of the Ancient Wisdom.

Buddha's message,—the *Dhamma*,—has shaped the thought and life of China and Japan, Thibet and Mongolia, Java and Burma. Japan owes her poetry and music and arts and crafts and philosophy largely to Buddha's message. It is still the People's Faith in Japan. It gave a new life to China. It travelled to Syria and Central Asia. It influenced the order of Essenes in Palestine and various orders of monks in Egypt. It travelled to Greece and influenced the Pythagorean Brotherhood. It influenced the Stoic philosophy in Rome. And long before Columbus " discovered " America to Europe, Buddhist missionaries were at work in Mexico. In modern times Buddha's message has inspired thinkers and sages like Schopenhauer, Comte and Emerson.

Buddha has been a world-healer as Buddha's message has been a world-force. It is a message for humanity. Buddha recognised no caste. He recognised the sacred claim of all humanity, of all life. He taught that *bodhi*, wisdom, was open to the poorest of the poor, the humblest of the humble. And his

doctrine of *ahimsa* will give the nations a new brotherly civilisation which is their piteous need and for lack of which they wander still from violence to violence.

In the *Suttas* we read : " The *Dhamma* is like a flame of the torch which lights up numerous fires : these may be used to prepare food or dispel darkness But the flame of the torch remains unchangingly aglow " And of the Light of this Torch we are told elsewhere: " Let it endure eternally". In another *Sutta*, Buddha says: " Truth is the sweetest of the sweet". In another passage we read: "Restraint, the pure life, the discernment of the Aryan Truths, of one's own self to know the Goal, —this is the greatest blessing". And the very last words of the Blessed One on this blessed day as He entered into *nirvana* were:- " Do ye abide in heedfulness !" Verily, here is a great message for modern India, a beautiful message for the youths of the nation.

Conquerors

(*From the German of Schiller*)

BY KAVASSERI SHIVARAMA KRISHNAN

To conquer over hearts is great—
The brave I venerate ;
But by his heart who conquers, he
Is of more worth to me.

LORD MORLEY IN LITERATURE AND POLITICS

BY T. PARAMESWARA MENON

ALL schools of modern critics are agreed upon the fact that Lord John Morley has dedicated his life to two of the most prominent realms of human activity,—Literature and Politics—with equal zest and devotion. A life embracing the activities of nearly the whole of the nineteenth century and a quarter of the twentieth has made some memorable conquests in the allied provinces of Literature and Politics, and claims to be remembered by future generations as a "double first"—an extraordinary character shining under two heads of activities.

The Victorian era of English Literature has to its credit a noble galaxy of literary statesmen consisting of Disraeli, Gladstone and Lord Morley. These three characters acting not only as leaders of parties, but also as responsible guides of the destinies of their kingdom and empire have shed no little luminous light in the firmament of Literature

Disraeli, known afterwards as Lord Beaconsfield, found the source of mental repose and delight after a day of heated parliamentary discussion in a free ramble in the field of imaginative fiction. Gladstone whose only rest in life was 'work of varied sort' was happy only in a discussion and analysis of literary problems in his pleasant country retreat no sooner than a busy session of cabinet or parliament had ceased. Lord Morley, entering parliament at the age of twentyfive and working in two responsible offices as the Secretary of India and of Ireland, had literary and philosophical thought as his chief hobby in life. With Morley this hobby was pursued with the earnestness of a mission in life. Unhampered by responsibilities of official life and unmolested by contemporary political controversies, Lord Morley sitting lonely and composed in his study has made an admirable contribution to the realm of human thought. Morley's writings coming nearly to twentyfive volumes bear eloquent testimony to this fact.

As Morley has told us in his "Recollections", his early writings at school in competition with his class-mates for prizes were considered to possess the "elements of a sound prose style" even by his teachers who had a presentiment of the prodigious genius of their student. A perusal of his works of mature thought will surely convince any one that this juvenile aptitude for writing good prose was carefully developed later.

Whether as thinker, political philosopher or biographer of eminent men, Lord Morley is conspicuous for depth of thought and power of expression. The words of the author touch not only the outskirts of human thought, but also its inmost recesses. The following definition of 'holiness' by him is the fittest label to all his other works:--

> "Holiness is a name of an inner grace of nature, an instinct of the soul by which though knowing of earthly appetites and worldly passions, the spirit purifying itself of all reason, arguments and the fierce struggle of the will, dwells in the living, patent, and confident communion with the seen and unseen powers".

It may be remarked that so comprehensive and thoughtful a definition of the word cannot be read elsewhere. The above extract may well be taken as an index to the character of Morleyan thought. To be brief, trenchant thought pervades the writings of Lord Morley.

In point of the 'dignity' of style which is the 'dress of thought,' Morley might be found to be matchless in the field of contemporary English prose. The style of the author keeps pace with the weight of topics discussed. In the course of the description of the trial of Warren Hastings in the House of Commons, Morley brings out vividly the full pathos of the situation somewhat in the following strain:—

> "It was in February 1788 that Burke opened the vast cause in the old historic hall of Westminster in an opening speech at which he rose to such a pitch of eloquence and desperation that ladies were carried out fainting and it was doubted whether the great speaker would not die in the exertion of his overwhelming powers."

Morley will rarely be found to descend to any 'grace' in style. The reason is plain enough. All his books are products of hard thinking. Moreover the writer is a worshipper of

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Reason in intellectual thought and of Liberty and Democracy in the political sphere. To add to all these tendencies he is a born rebel against the church. Morley is a freethinker in the "marrow of his bones and the very tissue of his brains". No student of literature therefore, can appreciate Morley more for style than for thought.

Morley has drawn beautiful sketches and criticisms of a galaxy of brilliant men like Robespierre, Carlyle, Byron, Macaulay, Emerson, Turgot, Pascal, Condorcet, August Comte and others. The four volumes of his 'Critical Miscellanies' are criticisms of a number of brilliant men in literature as well as in politics. These critical miscellanies are in a way concise biographies of these great personalities. The extracts from his critical remarks cited below bear ample testimony to the soundness of judgment and critical acumen of Morley.

Carlyle Morley considers as having exerted the "profoundest influence on English feeling" and not upon English reason Carlyle taught us, he says, to trim the lamp of endeavour at the shrine of the heroic chiefs of mankind." About Byron he says that he "fills men with thought that shakes down the temples of comfort". These remarks will amply illustrate not only his usual depth of thought but also his correct and unbiassed judgement of men and matters. Byron as a revolutionary poet and preacher of freedom makes the greatest appeal to Morley who concludes, "though he may have no place in our minster, he assuredly belongs to the band of far-reaching men of whom Pericles declared the whole world to be the tomb."

Any reader of Macaulay, goaded into the belief of his author being "prodigious" on account of the gloss and flourish of his style, will be taken by surprise by the following remarks of Morley. "Macaulay divested of all the exorbitances of his spirit and his style would have been a Samson shorn of the locks of his strength" A strong independent thinker of the calibre of Morley can consider Macaulay only as a "master of literary art." Thus Morley will be found to possess an inimitable way of judging men and things.

It is in the field of political biography that Morley's greatness as a writer is fully evidenced. Political biography is, so to

speak, the very criterion of Lord Morley's success as a literateur. In the study of great men, great moments and great causes, Morley has almost a Boswellian veneration. Politician and responsible statesman as he was throughout life, his interest in the potent personalites of European politics was greatly enhanced. Any fastidious critic will do homage to Morley for the untiring patience and unqualified success with which he has built up his biographies.

First in rank in his biographical writings, come his lives of Diderot, Rousseau and Voltaire. A study of these powerful characters of the French Revolution has converted Morley into a staunch champion of liberty. A perusal of these volumes would convince anybody that Morley has turned out gigantic work in their preparation. These five small, closely printed volumes bear more than ample witness to the excellence and the vigour of the author as a biographer. In the delineation of these leaders of revolutionary thought, Morley has in a circuitous way given us a history of the French Revolution with all the subtle movements, causes and tendencies that finally led up to the cataclysm of 1789.

Of the men of his own motherland, Burke, Cobden, Cromwell and Gladstone have been specially taken up by Morley, and thus we have their biographies written in the most splendid fashion. The method of treatment and the course of procedure are the same as in his French studies. The volumes on Gladstone, however, differ from the others in that the Boswellian principle of biography writing is closely followed. Like Boswell's Johnson, Morley's Gladstone is found throughout to be speaking for himself in the biography.

In his estimate of the character of the heroes of his biography Morley is at times transcendental and highly thought-provoking. His just remark on Cromwell as "half saint and half soldier" in the calendar of English-speaking democracy has ever since been accepted by all schools of critics and historians. Speaking of the death of Burke in loneliness at Beaconsfield in 1793, Morley laments with characteristic pathos.

"Those sombre shadows were falling fast over Europe when a life went out, which notwithstanding some grave aberrations had filled vast spaces in human destiny so luminous."

Burke was to Morley a superman and angel in the arena of politics. The above-mentioned political biographies of Morley entitle him more than anything else to be remembered as a colossus in literature.

However much one may try to demarcate Morely as a biographer and critic, he will be found pre-eminently to be a thinker—strong, flashing and independent. Being the disciple of John Stuart Mill, he has throughout life been an ardent worshipper of utility and reason. His reverence and sense of devotion to his Guru is well borne out by his remarks on the centenery day of Mill :—

" Measure the permanence of his contribution to thought or Social action as we will, he will long deserve to be commemorated as the personification of some of the noblest and most fruitful qualities within the reach and compass of mankind".

Anything that would "dim the lamp of loyalty to reason" was to him synonymous with committing suicide. Reason was the goddess of his worship, while the Godhead was 'an incomprehensible thing' to him.

Morley's remarkable volume on 'Compromise' affords a clean proof of his strong independent and reflective tern of mind. The purpose of the work as explained in the preface is first to seek one or two of the most general principles of compliance and then a consideration of their difficulties in practice, especially in modern times. The author, enforcing his admirable and uncompromising love of Truth and Reason in all walks and activities of human life, deplores "the English habit of measuring philosophical truths by political tests." In fierce diatribe against this kind of English temper, he has been led to remark that 'political sense' is the cause of their weakness and undoing.

To Morley progress and revolution are inseparable from each other They are to him interdependent forces. He says:—

" It is surely the mere midsummer madness of philosophic complacency to think that we have come by the shortest and the easiest of all imaginable routes to our present point in the march, to suppose that we have wasted nothing, lost nothing, cruelly destroyed nothing on the road."

Lord Morley's attitude towards life at large is that of a free thinker and worshipper of Reason. According to him,

"a man should surely try to live his small span of life with little heed of the common speech upon him or his life, only caring that his days may be full of reality and his conversation of truth-speaking and wholesomeness."
The strong, independent individualist attitude of Morley is clearly emphasised here.

The colossal character of Morley in politics now comes for our consideration. Like a few other gifted men, he has been able to loom large with equal lustre in the firmaments of both literature and politics. In matters of state governance he has not only held a certain set of views, but has also been a busy actor in contemporary political scenes. The art of government is according to Morley "the highest thing of which human intellect is capable". The most cardinal principle of Morley's political philosophy as evidenced in his political biographies and miscellaneous writings is his ardent love of freedom and popular government. His studies of the varied aspects of the French Revolution have led him to worship the idol of Liberty and even exclaim with rapturous emotion, "What blood and tears have been shed in the sacred name of liberty!"

As the disciple of John Stuart Mill, Morley's views are those of an ardent utilitarian democrat. The progress of representative government is, according to him, productive of the most beneficial results. The views of Morley as a democrat and lover of freedom are fully given expression to in his works. More than all, his political biographies are the truest mirror of his political views.

Almost all who have made their mark in the field of literature have not failed to define their attitude towards politics. Morley too, like a thinker and critic of the first order, has his own attitude towards the political phase of life. However, as a responsible statesman and official to whom was committed at different times the governance of the most important parts of the empire—India and Ireland—Morley is admitted by all to have failed to a regrettable extent to give practical effect to his political views and theories. We can console ourselves in this respect only with the conclusion that his circumstances as a state official might have handicapped him seriously in this matter. Despite these shortcomings in regard to the weight

and permanence of the position he had occupied in the political life of the period, Morley has indeed been an important figure in contemporary politics. Though the dealings of Lord Morley in the political world might not meet with the ready approbation of future generations, his labour in the field of literature will surely stand the test of time and will continue to enlighten successive generations of thoughful men.

The Liquor Traffic Has Had Its Day

The liquor traffic has had its day
Of sin and crime; its wreck-strewn way
Of awful ruin and havoc, wrought
By the wheels of its terrible Juggernaut;
Its long, long record of waste and woe
In the reign of humanity's deadliest foe.
King Alcohol ruled with an iron hand
His subjects scattered throughout the land,
And builded his throne (oh, grewsome arts !)
Of bottles, and skulls, and bleeding hearts—
Trophies he gathered in hour by hour,
Tragic insignia of his power !
For the slaves in his kingdom paid the price
He charged for his wares : the sacrifice ;
Of all that is best in human lives,
Of all for which man nobly strives—
Honor, and love, and happiness:
Things that inspire, uplift, and bless.
Into his coffers they paid in tolls,
Ruined bodies and ruined souls
Lost ambitions, poverty, tears,
Broken homes and wasted years ;
Built up his throne, with fiendish arts,
Of bottles, and skulls, and bleeding hearts.
And yet, there are those who would reinstate
This merciless monster of greed and hate
Who made of his subjects weaklings, slaves,
And filled the land with drunkards' graves.
But never again shall his court hold sway—
For the liquor traffic has had its day !

Annie Durham Methvin.

PROSE OR POETRY?

BY LELAND J. BERRY

THERE is an endless controversy raging to-day on the respective merits and demerits of poetry as an educational factor. The old idea of regarding poetry as the inane writing of an half-wit is gone for ever; more and more, it is finding its way into our daily lives; you cannot escape it even if you wished to, and I am sure that would be the last thought of the majority of my present readers. It has been claimed often enough that we could dispense with poetry but not with prose; but surely one is just as important as the other both for recreation and education? I could almost venture to claim there is more recreation to be found in the study of poetry than in prose, from the point of view of pleasure.

The principles of poetry are eternal. Baudelaire once stated "poetry is akin to music through a prosody whose roots plunge deeper into the human soul than any classical theory indicated". Poetry is life, love and music. It is with great pleasure I watch the growth of poetry in India to-day. There is a greater demand for it than ever before. Nor can India do better than encourage its growth and development. For poetry covers vast fields in its stride and can be reckoned the greatest force in the world of literature. Poetry is an essential adjunct to education. It possesses an influence far stronger than prose inasmuch as it touches the sentimental and fundamental side of life in a more direct but more delicate manner than does prose. I do not wish for one minute for my readers to run away with the idea that I find no pleasure or uses in prose I do! I have spent many happy and incidentally profitable hours in the study of prose works, and I shall continue to both read and write prose with unabated zest, but I cannot see the beautiful sister art of poetry assaulted without raising, or rather weilding, my pen in its defence, and I want those of you who have the welfare of Indian education at heart, as I have, to secure for poetry the prominent position in the modern education of young India that it so richly

deserves. It is so in the West, and we have profitted by it; why should the East neglect this source of recreative literature?

There is good and bad poetry. It is for you to choose your own type from the huge selection placed at your disposal. Personally I have read and re-read Longfellow, Lord Tennyson, Walter de la Mare, William Shakespeare, Robert Browning and Robert Burns, to name but a few of a rich galaxy of stars in the world of poetry. Poetry often contains a moral, which is impressed upon our minds more readily than if we had read the same thing written in prose style. This, I think, is due to the rhythmic swinging of the lines, and to the brevity of the whole text in a large number of cases. I have often found myself unconsciously repeating over and over again, a line of a poem that has created a vivid and lasting impression in my mind; and times out of number I have found cases of grown-up men and women who were able to recite at length poems that they were taught at school fifteen, twenty or even thirty years ago.

As I have said above, I freely admit the claims of prose, but I feel that poetry has a perfect right to an equal, if not greater, amount of popularity among people of all ages and classes, than prose. Almost every periodical that is published today contains poetry in its columns, it is a sympathetic break from the long monotonous lines of prose and is often of a different subject.

Poetry has, or should have, the advantage of being quickly read, whilst it contains in many cases an impressive moral or thought. Long after we have put away a magazine and forgotten its prose contents, the sparkling lines of a poem that it contained keep dancing through our brains, until our lives dance to its joyous song.

No, prose has many good points, and is the main source of education, but really, I don't think that we could do without poetry altogether.

RAJA JAY SINGH

BY S. T. MOSES, M. A.

SACRED Benares which attracts daily besides the usual vast concourse of pilgrims a motely crowd of sightseers and globetrotters, abounds in objects of historical and other arresting interest. One such, perhaps only minor, is the handiwork of the royal astronomer who reigned over the people of Amber for fortyfour years from 1699 A. D.

Raja Jay Singh, or Sevai Jay Singh to use his more familiar name, was an important military personage during the Mogul period. But it was not his military prowess but his scientific attainments and achievements that have earned for him a name and fame deservedly more than local. Not satisfied with the accuracy of the results obtained from the astronomical instruments of Ulug Beg of Samarkand he set about constructing instruments by his own hands and installed them in his observatories Such of these as survived the negligence or at times worse of his successors—Jughat Singh sold the Jeypore instruments at the price of old copper to please his courtesan Ras Kaphur—are now preserved for us thanks to the late Marquess Curzon whose name will ever be remembered, if for nothing else, for his interest in the ancient monuments of India.

On the sacred Kasi bank of the Holy river—those who have the misfortune to die on the opposite bank will reincarnate as donkeys—connected with one of the many bathing ghats the Man Mandir ghat, so named after its builder Raja Man Singh, is a mansion over 320 years old, now the property of His Highness the Maharajadhiraja of Jaypore. On its top is the observatory constructed by Jay Singh in 1710 and restored in 1911. The five important instruments preserved at Benares for the benefit of visitors are the *Digama Yantra* by which the azimuth of heavenly bodies could be found ; the *Dakshinobiti Yantra* by which the altitudes of heavenly bodies when in the meridian could be found; the *Samrat Yantra*, a huge sundial which enables one to find not only the time and hour but also the angle

of declension of heavenly bodies; the *Chakra Yantra* by which the mean declension of sun, moon and stars and their distances from the merdian could be found; and the *Narivalya Dakshina* and *Uttara Gola* which enabled one to find the time and also if the heavenly bodies were in the northern or southern hemispheres.

Astronomy the science relating to the career of distant worlds and its sister 'science' astrology which foretold events relating to the careers of men, were favourite subjects of study among the people of antiquity of whom Indians stand very prominent. And in the days of our hero, it was usual for all Rajput Princes to interest themselves in astronomical and astrological studies and observations but Jay Singh went deeper than the rest and easily became the most famous astronomer of his period and even later.

The other observatories he built were at Delhi, Ujjain, Muttra and Jaypore of which the last is the largest. In the Delhi "Jantar Mantar", to give the observatory its local name, in addition to the Samrat Yantra and the Chakra Yantra, there are the *Jayaprakash Yantra*, a pair of complimentary concaves with seven meridional lines of masonry, for taking the altitude of heavenly bodies and *Rama Yantra*, a pair of circular buildings with a number of stone stirrupa radiating from the centre to the circumference intended for observing the altitude and the azimuth of the sun and other heavenly bodies. Ujjain the Greenwich of our ancient astronomers is deservedly the fittest location for the fully equipped observatory erected under present auspices. The town of Jaypore founded by our royal astronomer proudly claims to be the only Indian city built on a regular plan. The Jain engineer who actually designed the town was an enthusiastic collaborator of Jay Singh in his astronomical pursuits.

Jay Singh's work as an astronomer can never be underrated. His tables form even today a classic work of reference whether for calculation of eclipses etc. or even for the compilation of almanacs. Dissatisfied with the inaccuracies in the tables of De La Hire, an eminent European authority, a copy of whose work he got through the courtesy of the Government of Portugal and the kind offices of a Portuguese priest, he collected assiduously data from his various observatories and checking them one by

the other, reduced the degree of error to a very low minimum, as was certified by the later observers like Godwin and Hunter. His classic monograph is entitled "Zeig Mohamed Shahi" in honor of the Moghul Emperors who had appointed him to revise the Hindu calendar. In his preface he tells us how, as to David of old, "Heavens declare the Glory of God". Indian students of mathematics, especially of the old school, are under a debt of obligation to him since he got the Euclidean Geometry, textbooks on Plain and Spherical Trigonometry and Napier's Construction and Use of Logarithms translated into Sanscrit.

It is recorded that "three of his wives and several concubines ascended his funeral pyre on which science expired with him". Though this be true, judging from the hopeless indifference of his successors towards astronomical pursuits, his students did continue the work, but in obscure places where they were fortunate enough to secure encouragement. They constructed instruments also and it is to their activities we owe the Equinoctial Dial on the terrace of the palace of Udaipur, the brass Armillary Sphere which is five feet in diameter at Kotah and others at Boondi.

The Value of Water

Pure water is the best solvent known and a glassful or two taken on rising in the morning will help to cleanse the lining membrane of the alimentary canal and produce a regular healthy action of the bowels. The best time to drink water is early in the morning on rising, between meals, and at night before retiring.

Elimination of waste matter should also be encouraged by the use of water externally. A full bath is necessary at frequent and regular intervals for the preservation of perfect health. Cold baths cause a considerable amount of shock and reaction, and are only suitable for people in vigorous health. Warm or tepid baths will be found more suitable for most individuals. Water has a wonderful effect on the body and is, of course, extremely valuable in disease as well as in health.

Good Health.

KING OF ALL THE WORLD

BY DUNCAN GREENLEES, M. A. (OXON)

THE splendid culmination of political and social experiment in all the ages will at last be attained when the World is under one wise and mighty Government. When the clamour of pettiness and of the selfish rivalry of creed and nation is for ever stilled when man at last has realised his essential oneness, when the whole earth is thrilled and stirred by a message from a single Man, then will the dreams of dreamers and the millennium of many martyrs all come true and Earth's long struggle be crowned with the joy of sweet fulfilment of its highest hope.

If great souls are to incarnate in our midst we must provide the opportunities for them to use their greatness. Noble rulers come when there are noble empires to be ruled, inspired artists when Art receives due honour from the people of the land. So when the Federations are established a galaxy of mighty Governors will take birth to rule in them, descending from the higher world of Paradise where they await such opportunity. When the eventual day for the union of all the planet in one vast and glorious Empire once has dawned, then the true, though hidden, and eternal King of the World, by Christians known as the Christ, by others given other names, will come forth as one of them to rule His people.

Imagine the Rulers of this mighty Federations one day meeting in Jerusalem for the annual World Congress and, with the support of all the nations on the Earth, solemnly renouncing separate sovereignty and proclaiming the advent of the Empire of the World. Think of three thousand million human souls watching and hearing their appointed Leaders as they acknowledge the Greatest One on Earth as King and lay their homage at his feet. Amid a pregnant silence slowly He, Eternal Ruler in His own right, Sanat Kumara the Viceroy of God on Earth, rises to receive their acclamation. And quietly as a World holds its breath in rapt attention He speaks to them and to the incredibly vast invisible audience throughout the world: "I accept this

Throne of the World and will for ever dwell among you as your King." And then he chooses Regents to govern every Federation, selecting mighty Rishis as His representatives to form His Council, so closely linked to Him in heart and mind that they need not meet in physical assembly but instantly perceive and do His perfect will. Watch as the aerial chariot slowly sails away among the cities and the villages as He passes in stately progress round His kingdom, while the people are swept away in joyous adoration.

Ended for ever are the days of ghastly struggle and of gloom. Man through pain and darkness has learned the meaning of things and gladly enthrones the living Image of God over all his life. Freed from the preoccupations of rebelliousness and ignorance he quietly and confidently treads the path of self-perfection, through all the ages open but ever sought by few. Constantly unfolding powers and beauties open out before his wondering gaze as his whole nature flowers in the sunlight of his King. Inspired by that tremendous Presence and by his knowledge of the infinitely more glorious future that yet awaits the Earth, he labours happily and well until the deserts blossom with the lilies of the Spring and dew sparkles on grassy lawns where we to-day in our helplessness see but sun-cracked rocks Under his wise and loving care plants and animals, fairies and even mountains, grow sweeter and fuller of living sympathy to Man. All things co-operate in bringing forth a Paradise on Earth when Man accepts the Greatest as his King.

Out of the tiny individual souls of men slowly grows the mighty self-conscious Spirit of all Humanity, the Oversoul, and entering in that oneness every man gains the power and the wisdom of the whole. Thus shall we advance for ever and for ever, from glory unto glory, until the radiance of God is perfectly reflected in our face and we can bear to see Him as He truly is.

How to Observe Fasting, The Great "Cure All"

BY TOIL BROTHERS

It is an established fact that fasting is a sure 'Cure all.' There is no surer one than this. Yet it is a method that should be used with great caution. Often a well intended fasting might lead to very serious consequences. We had a case, some days ago, where the patient observed fasting for eight days and instead of curing him of his complaint, it invited indigestion and loss of energy. Now that the poor man is alright by following our sane system, we think it proper to let the public know something about scientific fasting.

Fasting has got its dangers and virtues. The danger lies not in the fast, but in the way it is broken. We remember in this connection an article which appeared in "Health and Efficiency" some years ago, in which the writer tells that he has read somewhere a medical correspondent's account that after a fast has lasted a certain time, the patient "may eat pretty much what he will, and he will not over-indulge nor suffer for it." Whatever is the medico's opinion, ours is the duty to inform the public that such an information is surely dangerous and is sure to lead to most serious and even disastrous results.

As said before, every thing depends upon the way the fast is broken. It is rather very curious to note a medico saying that the stomach can deal properly with solid food soon after a fast. How can the stomach expect to treat solid food in such a case? Only very light work should be given to the stomach immediately after a fast. It must be dealt with gently. Then only is the result satisfactory.

We cannot expect medicos to encourage fasting. They don't understand it and they don't care to. People must eat more than enough and they must suffer. Then only can doctors thrive! Often when the sick man does not show inclination to take food, the doctor is there to compel him to eat something.

He does care to understand that the sick person's dislike for food is only the warning of his body to be left alone to allow it to get rid of its poisons.

Why the fast is observed:— We are unconsciously taking in much poisonous matter when we breathe, eat and drink. Only we don't see. But the accumulation of this poisonous stuff is sure to create something bad in us. It is to get rid of such poisons from the system that fasting is observed and with wonderful results too. All blood disorders are curable if fasting is observed according to strict regulations. A fast is most beneficial when the body has become clogged and is showing itself into aches and pains in joints, boils, headaches and other petty yet painful complaints.

But a fast is good not only to sufferers but also to those who wish to remain hale and healthy.

How to fast:— During, the time the fast is made nothing should be eaten. Pure and preferably warm water should be drunk as freely as possible. The first three days of the fast are very difficult ones for the patient. He will feel like being starved. Really, the body is absorbing its poisons during this time and this stimulates, by habit and reflex action, a feeling of the stomach to demand food. After five or six days, this uneasy feeling disappears altogether and the patient feels better and fresher than usual.

The length of the fast:— The length of the fast depends upon the strength of the patient and the stage of the disease. Twenty days, though a long time to fast, may often be necessary in certain cases. Mahatmaji's fast lasted over four weeks, and he was successful, not only politically but physically as well in ridding the system entirely of its poisons.

The diet after breaking the fast:— After a fast, a diet of only milk and fruit juice should be commenced. As much milk as posssible—say, from 5 to 7 quarters daily—should be drunk. Let pure milk put into the system vim, vigour and vitality. Now, when taking milk frequently, there might be a very uncomfortable sensation of nausea and to avert this the patient

should take any fruit juice such as that from oranges, lemons or grapes. The milk should not be 'drunk', in the ordinary sense. It should be sipped and 'masticated'. Milk contains vitamins and also mineral elements, which are quite essential to build up the body; and after a fast milk will create and strengthen healthy tissues in the body. A week after the 'milk and fruit juice diet', the normal diet may be started again, free from the substances which lead to the poisoning of the body. A menu including eggs, vegetable soups and stews, fruits, milk, cocoa and fish (if the patient is a non-vegetarian) may be effective.

The small fast:— The long fast is intended for the patient who is actually suffering. But every man would do well to indulge in small fasts. These may last anything from one to eight days. It is a wise and very healthy practice to go without food for a full day, say once a month. It keeps the system pure and clean. The two to eight days' fast is good as a yearly fast.

There are some general rules to be observed in all kinds of fasts. Energy-saving exercises should be taken during the fast. Walking out in fresh air and deep breathing exercise will help considerably in the purification of the body. Bathe in cold water once, if possible twice, a day. Don't remain in cold water more than five minutes. If unable to bathe in cold water, use luke-warm water. Be very careful about the bath.

Many wrong ideas about fasting are prevalent. Some people think that if they go without one or two meals a day, they have fasted. There are mistaken notions about the milk diet too. Some think that if they include milk in their daily diet, they are undergoing milk diet. The scientific fasting and milk-diet purify and reconstruct the human body.

FROM THE WORLD OF SCIENCE

WIRELESS WONDERS

A glimpse into the future when electricity, transmitted without wires, will provide not only entertainment but light and power, was furnished by Mr. S. M. Kintner, research manager of the Westinghouse Electric Co., in a demonstration at Pittsburgh, U. S. A. Mr. Kintner presented several novel electrical devices, including :- A new robot, Telelux, " brother of Televox "—which, from a distance, was made to turn off and on the lights in the room. A musical beam of light, by which music produced on a phonograph was carried without wires to a loudspeaker across the room. Knowles grid-glow tube and photoglow tube, which may be used indefinitely without using any appreciable amount of current. A model showing how airports may be illuminated at night at the sound of an aeroplane motor. The Telelux, the latest mechanical servant to come from the Westinghouse laboratories, is directed through the medium of light beams rather than by sound, as is the case with the Televox. The Telelux utilises two photo electric cells, which are sensitive to a beam of light thrown upon it by a light pistol held by the operator. One of the cells is the selector, which progressively chooses any one of three circuits. Then the beam of light is flashed on the operator cell, and Telelux opens or closes the chosen circuit. At the demonstration the Telelux turned off and on the lights in the room unerringly. From one to three flashes of light on the selector cell would determine which group of lights were to be turned out, then a single flash on the operator cell, and Telelux would turn off the lights. It is possible to operate the Telelux from a distance of 75 ft.

Mr. Kintner also explained the possibilities of power transmission by short radio waves. He brought a picture of the day when electric light users would tune in on a power station for their light current as they now tune in on a radio broadcasting station.

MELTED BY WIRELESS

Making steel without a furnace is the latest wonder of electrical science. The steel is melted, but by a wireless current

without any furnace, inside a wooden box quite cool to the touch. The new invention is the Ajax Northrop high-frequency electric furnace for melting crucible tool steel, and it has been set up in the Edgar Allen works at Sheffield, side by side with the old process. It is by the contrast between these two processes that the marvel of the new invention is most quickly realized. In the old process a number of clay pots each containing about 60 lb. of metal are heated in the furnace and lifted out one by one with long tongs by a man standing astride an opening at the top. One may imagine the heat to be faced and the strength required in such an operation. Under the new process some 450 lb. of metal are put into a single crucible surrounded by an inch of sand, which prevents the radiation of heat. Round this sand is a coil, cooled by water, carrying a high-frequency alternating electric current. The whole is surrounded by a wooden casing, so that the apparatus looks no more than a big packing-case. There is no contact between the coil and the crucible, still less between the coil and the steel inside it; yet, by a process like that of a wireless installation, the electricity in the coil generates heat in the steel; the steel in fact, is melted by wireless. Eddy currents are set up, which not only melt the metal, but set it moving so violently that the surface in the middle of the pot is higher than at the sides. This secures the thorough mixing, which is one of the many advantages of the new process. It means a revolution in the whole work of steelmaking, and not the least of the gains will be an increase in the comfort of the workers.

NEW INSTRUMENT ROBS HIGHER MATHEMATICS OF TERRORS

More and more we are making "mechanical brains" do the work of solving our mathematical problems. Adding machines were the first of these. The latest is an instrument known as the "plane trinometer" which it is predicted will greatly simplify the work of engineers in making their calculations, and may even revolutionize the entire study of higher mathematics. It is the invention of Dr. Joseph E. Rowe, head of the mathematics department of William and Mary College, Williamsburg, Va. Among the operations which the inventor claims his instrument will perform are the automatic solution of

triangles in surveying; finding the area of such triangles; solution of all sextant problems, such as finding the height and distance of a visible object without computations; rapid solution of trigonometrical equations, and range finding on land or sea. It can be used also for multiplication, division, raising any number to any integral power, extracting square roots and other problems.

COLORING TREES TO ORDER

What color would you like your trees—blue, yellow, pink or orange? Woodsmen in the vicinity of Machias, Me., have been astounded in recent months at the magical experiments of Fritz von Behr, German scientist, who has been coloring trees with indelible dyes. By means of a secret process, he can transform an ordinary beech into "rose-wood" and birch into "mahogany" which are said to defy detection by expert lumbermen and furniture manufacturers. The coloring matter saturates the trees from the outer surfaces to the heart of the trunks. In the process, holes are bored at the base of the trunk, and these serve as reservoirs for the dye. Many articles have already been made from this colored wood.

TO FORETELL EARTHQUAKES?

One of the most important of recent advances in the science of forecasting earthquakes is a little annunciator almost as simple as the ordinary house thermometer. It is the invention of Dr. Thomas A. Jaggar, Jr., government volcanologist, who declares that it will "soon enable us to foretell the coming of serious earthquakes as accurately as the approach of typhoons has been made predictable in the Philippine Islands, where similar instruments have predicted the coming of typhoons to the hour and minute". The instrument is in two parts, one part being a simplified seismograph, to be located in the basement and the other part an indicator, to be mounted in any convenient part of the building.

THE BRITISH GENERAL ELECTIONS

THE British elections have naturally very great interest for Indians. However much politicians might say that they are indifferent as to which party comes to power, so long as Britain remains our "master" we cannot cease to take active interest in her fortunes. But in the recent elections that took place it was not we alone who were interested, but many students of history and politics had come from all parts of the world to study the elections at close quarters, not to speak of innumerable correspondents from the newspaper press of the world. Whence arises, then, this extraordinary interest in the political fortunes of Britain? The reason is chiefly because Britain is the biggest exponent of the system of Parliamentary Government, who has worked it successfully for a much longer time than any other country, and hence the interest for students of constitutional history. But in this recent election particularly, there was another factor which aroused public curiosity. For the first time in British history the women of the country, so long unenfranchised, were enabled to take part in the elections, thanks to the "Flapper Bill", the last and only fruitful gift of the Tory Government. The significance of giving the vote to women, who in England out-numbered the men in the voting list, to Democracy cannot be exaggerated; it is not too much to say, that apart from conceding a right for which the women had fought so hard so long and suffered, it made the Government in England democratic in the real sense of the term. The reign of the Conservative Ministry for five years, in spite of the opportunity they got by their overwhelming majority to have things their own way, was generally barren of any lasting or spectacular benefits, but for this particular reform. Mr. Baldwin will be remembered by posterity, although the conferment of the right itself proved disastrous to the fortunes of his party in the recent elections.

The elections came off on May 30th. For the 615 constituencies as many as 1,730 candidates competed, the Tories putting up the largest number of candidates. The women

voters slightly out-numbered the men; the figures given for 514 constituencies were 11,867,380 men and 13,225,156 women. The aggregate number of votes polled is not known yet for all constituencies, but so far as known, Conservatives polled 8,575,000; Labor 8,337,000; Liberals 5,238,000; Communists 50,000; and women candidates 745,000. The women voters were, of course, the keenest to exercise their franchise and from the very beginning of the counting, Labor began to gain very heavily at the expense of the Conservatives and this continued till the end. The following is the position as it was after the 1929 and 1924 elections and at the dissolution of Parliament:

Party	*1929 Election*	*1924 Election*	*Dissolution Time*
Conservatives	260	413	398
Liberals	58	40	41
Labor	289	151	163
Other Groups	8	11	13
	615	615	615

Thus the Conservatives suffered grievous discomfiture, among the defeated being eight Ministers. And even the others who were returned had their majorities greatly reduced. Another feature was the return of 12 women candidates of whom 3 are Conservatives, 9 Labor and 1 Liberal (the daughter of Mr. Lloyd George). The Communists fared the worst, not one of the 25 being returned including the Indian candidate Mr. Saklatwala, and 21 of them forfeiting their deposits. The Liberals, it will be seen, come in slightly larger numbers, and though the exigencies of the ballot-box have this time placed the key to the future in their hands, their influence in British politics would seem to be on the wane despite the galaxy of brilliant stars among their party. Like our own famous Liberals they have no dearth of leaders; only there are not many followers. Ultimately perhaps, they will split up, the radicals among them going over to the Labor Party and the more moderate section getting absorbed in the Tory Party. The Labor Party has thus had the luck of the elections, but the fact that it has no clear majority over the other

parties creates a situation of great delicacy. As in 1924, it would be in office, but not in power. At any time, the opposition parties might combine and throw it out.

Although the Conservatives were defeated, they had come in such large numbers that it was open to Mr. Baldwin to refuse to resign and face the Commons and leave the responsibility of throwing him out on the other parties. Mr. Baldwin was egged on to do it by several of his Ministers, notably Sir Austen Chamberlain. But it stands to the lasting credit and honesty of the Premier that he chose to loyally accept the verdict of the electorate and promptly resign. It is a pleasure to dwell upon this act of unselfishness and loyalty to the principles of democratic government after the sorry exhibitions we are having in our country of renegade Ministers, throwing party loyalty to the winds and others again sticking to office like leeches and flouting the declared verdict of those who put them in such positions of power.

Being the largest single party Mr. Ramsay Macdonald was called upon to form his Government and he has done so. The following is the personnel:—

1. Mr. Ramsay Macdonald, Prime Minister.
2. Mr. Philip Snowden, Chanceller of the Exchequer.
3. Mr. Arthur Henderson, Secretary of State for Foreign affairs.
4. Mr. J. H. Thomas, Lord Privy Seal.
5. Mr. Sydney Webb, Secretary of State for the Dominions and Colonies.
6. Lord Parmoor, President of Council.
7. Sir John Sankey, Lord Chancellor.
8. Mr. J. R. Clynes, Secretary of State for Home Affairs.
9. Capt. Wedgwood Benn, Secretary of State for India.
10. Lord Thomson, Secretary of State for Air.
11. Mr. Tom Shaw, Secretary of State for War.
12. Mr. Arthur Greenwood, Minister of Health.
13. Miss Margaret Bondfield, Minister of Labour.
14. Mr. Noel Buxton, Minister of Agriculture.
15. Sir Charles Trevelyan, President of the Board of Education.
16. Mr. William Graham, President of the Board of Trade.
17. Mr. A. V. Alexander, First Lord of the Admiralty.
18. Mr. W. Adamson, Secretary for Scotland.

George Lansbury, M. P.

Margaret Bondfield, M. P.
(Minister for Labor)

19. Mr. George Lansbury, Commissioner of Works.
20. Sir Oswald Mosley, Chancellor of the Duchy of Lancaster.
21. Mr. W. Jowitt, Attorney-General.
22. Mr. J. B. Melville, Solicitor-General.
23. Mr. F. O. Roberts, Minister of Pensions.
24. Mr. Herbert Morrison Minister of Transport.
25. Mr. Tom Johnston, Parliamentary Under-Secretary for Scotland.
26. Mr. H. B. Lees-Smith, Postmaster-General.
27. Lord Arnold, Paymaster-General.

The first 19 members constitute the Cabinet.

* * *

The Cabinet announcement has not been without some surprise for India. Lord Olivier and Lord Chelmsford were talked of as the Secretary of State for India and Captain Wedgewood Benn, the present nominee, was least expected. But taken on the whole, the Cabinet is a most remarkable one containing as it does some of the most brilliant intellects, men of practical statesmanship, men who have suffered and dared for a cause; several of them are familiar to us in India and have been known to take much interest in our problems. Mr. Macdonald has been extra careful to choose a cabinet predominantly moderate, and, therefore, his selection has secured him the approval of the entire Press in Britain and of all Parties. He is deservedly praised for appointing Miss Margaret Bondfield as the Minister of Labor—she is the first woman to attain Cabinet rank. The second Labor Cabinet is even better than the first and can be depended upon to set about its work in a practical manner. But how long will it be allowed to do so? It is difficult to prophesy, but it seems safe to say that if parties go by their professions, this Cabinet should have a longer lease of life than the 1924 one. True Mr. Lloyd George has already threatened to end the Ministry should it betray any tinge of Socialism. But he could have saved himself this spectacular gesture, for, even before coming to the polls, the Labour Party has carefully eschewed all traces of Socialism from its programme. And comparing its manifesto we do not find it much different from the Liberal programme, particularly on the major questions of unemployment and Disarmament. Even the Welsh wizard cannot refuse support to the Labor Government on these issues.

The advent of the Labor Government has not been hailed with very great enthusiasm in India. There are many reasons which justify such an attitude. The first Labor Government not only did not do any striking good to India, but even made itself obnoxious to Indians by giving its support to repressive measures like the Bengal Ordinance. Later on, the Labor leaders acquiesced in the grievous wrong perpetrated on India by the appointment of the all-British Simon Commission to settle a Constitution for India and even in the recent election by agreeing to ignore India, (thus putting it in "cold storage"), gave the impression that with regard to India, all parties are agreed in keeping her under British tutelage as long as they can. But despite such a bad record, there is still a disposition to give the Labor Government a chance. For, it is argued, a Labor Government is at any time better than one formed by any other party as being more well-disposed to India; it will at least spare us the insults and humiliations heaped upon us every now and then by arrogant and supercilious Secretaries and Under-Secretaries of State. And therefore, even the appointments of Mr. Benn as Secretary and Dr. Drummond Shiels as Under-Secretary have been received without opposition, though they are utter strangers to India. It is recalled that Mr. Benn is a young man of liberal sympathies and clever at parliamentary tactics and it is hoped that he would bring his brilliant gifts to remove the growing bitterness in the minds of Indians against British Rule. In truth, what a big opportunity lies temptingly before the Labor Government! If only it would have the courage and the imagination to grasp it! Peace or War, what is it going to be? Peace surely if Mr. Macdonald would only make a declaration of Dominion Status and invite Indian co-operation for formulating our constitution before 1930; it would also mean knitting the bonds of the commonwealth much more firmly and securely than ever before. And equally surely war--if Mr. Macdonald chooses to go the way of his predecessors and treat with contempt the National Demand and ignores the voice of renascent India. A war, perhaps conducted without arms and violence, might lead to untold suffering for those who wage it and may mean eventual failure of their end in view,—perhaps; but nevertheless a war which must sooner or later prove the ultimate ruin of the temporary victors. Let us wait and see which the Labor Government is going to choose.

E. V. S.

REVIEWS AND NOTICES

Talks with Eeyaa by A. H. Jaisinghani. Pp. xiii + 47. (Ganesh and Co. Madras).

This pretty little book which is neatly printed and got up at the Vasanta Press, Adyar, presents to the reader a picture of a soul struggling to live the life divine but hampered by the opposition of the lower self. A guide is found in " Eeyaa", an emancipated soul who is content to do good to the world from behind the scenes.

The keynote of Eeyaa's outlook on life is found in his bold recognition of differences after affirming essential oneness,—" they are both true," he says (p. 23). Denial of multiplicity to affirm unity, however correct to the intelligence of a certain school of logic, is not satisfying. They are there obviously, and cannot be explained away as an illusion. They too are Brahman, since nothing but It is. They at once form the beauty and the mystery of existence. This view leads on to and justifies a strenuous life of work in the world.

The distinction between Desire and Love is lucidly brought out. "It (Desire) is like a shadow—a mirage! It recedes while you run after it, and your thirst never ends. The more you run after it, the more you get entangled in the mire. It is not Love. For Love, which embraces all, hath no need to possess" (pp. 21-2). Again, "Desire is born of a knowledge of separation, and Love is born of a feeling of union. Desire promoteth separation which leadeth to sorrow, as Love intensifies union which leads to Bliss. The knowledge of separation is born of the sense of individuality—of the consciousness of our differences—while the higher knowledge is born of our feeling of oneness with all" (p. 22).

We must, however, take exception to Sadhu Vaswani's putting Reason and Intuition on the same level in his Foreword to the volume. No doubt all the faculties of the 'mind' in an extended sense are equally important, but from the evolutionary view-point their difference in "status" (shall we say?) cannot be ignored. For intuition is as much beyond reason as the latter is beyond the elementary mind of instincts the animals are endowed with, or, we may add, as much as the supermind is above intuition. But we must not convert this short review into a treatise on higher psychology. As Eeyaa says, " Intuition in place of 'reason,' and Love against desire—these are the faculties which the higher beings possess." (p. 12).

The book will amply repay a careful perusal.

Yogic Physical Culture by S. Sundaram. Pp. v + 109. Price Re. 1 (Gurukula Ashram, Kengeri, Bangalore.)

The Gurukula Ashram at Bangalore must be congratulated on bringing out this useful adaptation of the ancient Hatha Yogic system. Whatever the latter-day misconceptions about it might be, the real aim of Hatha Yoga was not mere physical well-being. To prepare a body fit for divine activities was incidental to its method of reaching the goal of all systems of Yoga: absolution. This truth, we find, has not been forgotten by the writer.

The exercises described are the various Yogic postures (*asano*) and breathing exercises. A beautiful application of the several exercises seems to be in the treatment of particular diseases. A number of half-tone plates illustrating the exercises adds to the usefulness of the book.

The Lily by Prof. N. C. Mittal, B. Sc., F. G. S., M. R. A. S. Pp. iv + 67. Price 8 as. (Harnam Das and Bros., Pakka Danga, Jammu).

A book of stories of the usual run belonging to the good old days, which are the delight of children. Greater attention could have been paid to the work while going through the press. The get-up is neat.

വിധിയോടുപൊരുതിയ ചില ധീരാത്മാക്കൾ (***'Some Heroes who Wrestled with Fate'***) by Kottayi Kumaran. 3rd edn., 68 pp. Price 4 as. (Ramakrishna Press, Calicut.)

Contains twelve stories dealing with the lives of men and women who have attained to celebrity by sheer ability, like Booker T. Washington, Gopal Krishna Gokhale, Ramsay Macdonald, Srimati Ramabai (Mrs. Mahadev Govind Ranade), Signor Mussolini and others less known to fame. Written in an appropriate style, the book should be in the hands of every boy and girl in Kerala.

The Realm of Youth, Vol. I, No. I. Edited by V. Syama Rao, Coimbatore, Subs. Rs. 2.

A monthly whose aim and scope are indicated by the title. We wish it a prosperous career.

K. Sh. K.

Notes

Banking Enquiry

THE Government of India has at last made public the full details of the proposed scheme of Banking enquiry. The procedure set on foot is rather elaborate and cumbrous, but that is perhaps inevitable when the field of investigation is so vast. Briefly, the proposal is to set up a Central Committee and ten local Committees, that is to say, one for each of the nine major Provinces and the tenth for the centrally administered areas. The main objects of the enquiry will be the investigation of the existing conditions of Banking in India and consideration of the steps to promote and regulate Banking facilities for the public, industries and agriculture. The enquiry will also include the question of Banking education and provision in future for an Indian personnel to meet the growing Banking needs of the country. The Central Committee will deal with these questions in their broad aspects, while the Provincial Committees will confine themselves to the development and extension of Banking, with special reference to agricultural and co-operative credit, credit facilities for small industries, mortgage banks and financing of internal trade. The procedure to be followed is like this : the Provincial Committees will first conduct their enquiry, for which they will probably take six months, and then the Central Committee will sift the materials collected by these bodies and consider them. Before they submit their final report, however, a small body of outside experts is to be called in and they will advise the Central Committee out of their experience in their own countries, and this body is also given the right of submitting a separate report to the Central Committee, to be included in the latter's report to be submitted to the Government of India. It is expected that all these investigations will take two years to be completed.

COMING to the personnel of the Central Committee, it is generally satisfactory, because it is representative of all interests and contains a majority of Indians. From

The Personnel

Madras it includes Messrs. V. Ramdas, Sir Annamalai Chettiar (the Raja of Chettinad), Jamal Muhammad and R. K. Shanmugham Chetti. The appointment of Sir Purushotamdas Thakurdas as Vice-Chairman is warmly welcomed, but not so that of the Chairman, which has gone to Sir B. N. Mitra; his selection is objected to on grounds of principle. The choice is apparently deliberate since in the personnel of two Provincial Committees that have already been announced (those for Assam and U. P.) the Chairman is in both an official. Sir George Schuster, the Finance Member, has shown himself particularly judicious and sincere in the matter of this Banking enquiry and anxious to secure Indian co-operation, and therefore this lapse in the selection of the Chairman is all the more to be regretted.

The Task Ahead

BUT these objections are comparatively minor ones; perhaps no Committee of Enquiry appointed by the Government has secured so much support within recent times as this one has. The task before it is indeed a big one and fraught with serious consequences to the economic future of the country. The fear is already expressed that its report, like that of the Linlithgow Commission on Agriculture, might turn out to be vague and voluminous. If it does, it will be a misfortune and so much money and labor lost, but if, on the other hand, the Committee succeeds in devising definite ways of putting the Banking facilities in an adequate, satisfactory and sound basis, we could easily forgive its faults and forget our minor objections and then, the money spent and the time taken will not have been in vain.

Agricultural Research Council

ONE of the important recommendations of the Royal Commission on Agriculture was the formation of the Agricultural Research Council, which has now been constituted. Sir T. Vijayaraghava Chariar is to be its Vice-President. Its first meeting was held on June 21, when the Viceroy opened it and announced the munificent donation of two lakhs by H. E. H. the Nizam of Hyderabad to the funds of the Council. The imperative need for the application of science to agricultural operations

is obvious and the part such a Council as this might play in helping to increase the productive capacity of our land is also equally self-evident, assuming that the body sets about its work in right earnest. In the first meeting of the Council no light was thrown on its programme of work for the future. The Council considered some propositions and came to certain conclusions, that is all. Thus it favored participation in the work of the Imperial Agricultural Bureau and decided to form a Special Committee to consider the question of the development of the Indian sugar industry. The work of the Council will involve a large outlay of money and more generous donations like that of the Nizam will be needed. All the more reason why the Council should produce definite results as early as possible and inspire confidence in the minds of the public and thus justify its existence.

Royal Commission on Labour

THE personnel of the latest Royal Commission, that on Labour, was announced towards the end of last month, too late to be recorded in that month's issue. It consists of 11 members besides the Chairman, Mr. J. H. Whitley, of whom six are Indians, three Europeans in India and two Labour experts from England, which includes Miss Beryl M. Power, Deputy Chief Inspector of Trade Boards, England. Labour is represented by Mr. N. M. Joshi and Dewan Chamanlal, not a bad selection after all; other Indians are Mr. Srinivasa Sastri, Sir Ibrahim Rahimtulla and Mr. G. D. Birla, eminent men and some world-famous, beyond doubt, though not particularly so in the Labour field. But they can certainly be depended upon to see that no injustice is done to Labour and, on the whole, the personnel deserves more approval than criticism. It is useful to remember that instead of one Kabiruddin Ahmed as there is now, the authorities could have pitch-forked several of his type into the Committee had they been so minded. So let us be thankful that men with decent records of service to the public rather than to the bureaucracy have been put on the Commitee, and hope that they will do something to alleviate the miserable conditions in which Labour in India is wallowing today. In view of the prevailing unrest in the country and the disturbing and suicidal conflicts between Capital and Labour, such an enquiry has become inevitable and urgent.

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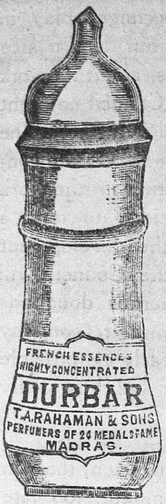

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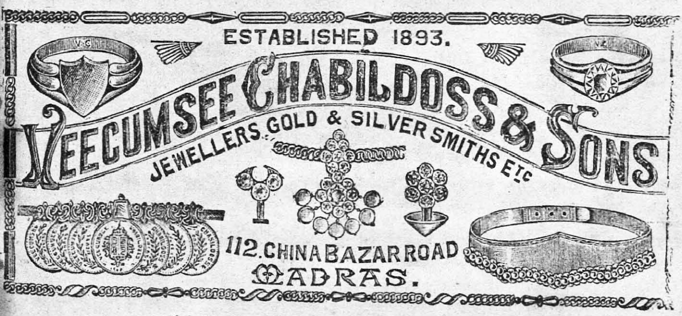

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